In an article contributed to *Current History* in July 1932, Mr. Nathaniel Peffer, referring to Maurice William's book, wrote:—

> "In some way—how no-one knows—(Father D'EHa savs that the book was privately circulated all over the world with a request for criticism) the volume had come into Dr. Sun's hands. The lectures on the Principle of Livelihood not only reflected it, but were "based on it. In 'Son Yat-sen versus Communism' are a hundred pages of quotations in parallel columns from Sun's lectures and 'The Social Interpretation of History.' On crucial points Sun quotes WilHarn almost verbatim. In other words, the most important part was the product of an unknown dentist on the other side of the world who had written an obscure book having no reference to China, who had never been in China, knew nothing about China, and was probably not in the least bit interested in it. History abounds in irrational and fantastic episodes inseparably woven into great events, but no episode is more fantastic than this. . . He (i.e., Dr. Sun) starts with an enunciation of his philosophy and programme on which, as leader of new China, he will build regenerated society. Personally he has thought them out. Then midway in the course of their pronouncement he reads one book, a book by a man of whom he knows so little that he takes him to be somebody else, and then he turns a complete about-face and simply adopts a new philosophy and programme. He had already done the same thing. In fact, only "three years before he was espousing Communism and inveighing against the capitalistic, imperialistic Powers he had Dublished a book outlining a plan for the economic reconstruction of China with foreign loans. Thus, in four short years he had travelled between two opposite extremes in social philosophy,''

Michael Borodin must have had his tongue in his cheek when encouraging Dr, Sun to give his lectures, for, as readers may recall, he had scoffed at him as a self-loving egoist, exceedingly proud of having invented his five famous principles (presumably his "Five-power Government") of which three belonged to Montesquieu, and the

other two to former Chinese politicians.

"We are entitled to expect'[1] wrote Dr. Victor^ Purcell in his *Problems of Chinese Education* "from